

1423
A 9.

Warning - Piece

4
FOR THE

U N R U L Y;

IN TWO

S E R M O N S

AT THE

METROPOLITICAL VISITATION

OF THE

Most Reverend Father in God, *Richard Lord*

Archbishop of *YORK*, held at *Preston* in *Amondernes*
in *Lancashire*, and there PREACHED,

The former on that day, the latter the day following.

By *Seth Busbell* D. D.

Τὸ εἰς αἵρεσιν ἐμπεσεῖν τὸ τὴν ἐκκλησίαν χρίσαι, ἐκ ἐλαττοῦν ὄζει κακόν.
Chrys. in Ep. ad Eph. Edit. Savil. p. 823.

L O N D O N,

Printed for *Will. Cademan*, at the *Popes head* in the Lower Walk
of the *New Exchange* in the *Strand*: and *Tho. Passinger*, at
the three *Bibles* on *London-bridge*, 1 6 7 3.

Warning - Piece

FOR THE

JURY

IN TWO

SERMONS

AT THE

METACOLOGICAL VISITATION

ON THE
2/30/80

At the request of the Board of Trustees of the

Metacological Society of the City of New York

CHURCH

CANDIDATE

The following are the names of the candidates for the

Deacons of the Church

and the names of the candidates for the

Wardens

of the Church are as follows:

The names of the candidates for the



TO THE
Most Reverend Father in God,
RICHARD LORD ARCHBISHOP
OF
YORK.

My LORD,

I Have made humbly bold to fix your Name before these Sermons, not to entitle your Grace to any the weakness that may have escaped therein (in some kind the inseparable attendant of humane frailty:) but to testifie the respect and duty under which I stand obliged, which is deservedly yours. Besides, the tender of them may seem, in point of right, firstly to belong unto your Grace, being Preached (and by appointment) at your Metropolitcal Visitation.

The favourable acceptance of them from the Pulpit, giving hope of no less candid entertainment from the Press, is one main motive to

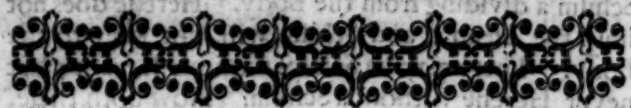
The Epistle Dedicatory.

make them publick. Perhaps there may be that in them, which may conduce not onely to the advantage of the Churches Sons in their Establishments; but to the conviction of others, who through weakness, or perversness may be gone astray, and have left the fold; and so become instrumental for their orderly reduction. Upon these accounts I was not unwilling to cast them upon the waters. Such as they are, I here humbly present them to your Grace, as a real testimony, that I am

My LORD,

Your Graces most faithfull servant,

SETH BUSHEL.



A
Warning - Piece

FOR THE
UNRULY.

1 Thess. 5. 14.

Warn them that are unruly.



THe Doctrine of the Church hath in no age been so pure and plain; but there have arisen Heresies: nor the pale of Discipline so compact and good, but there have been some Schisms. The purity of its Doctrine has not secured malignant spirits from being tainted with soul-destroying errors: neither has the excellency of its Discipline preserved tumorous members from going beyond the due bounds of the body. *As there must* **1 Cor. 11. 19.**
be heresies; so there will be such who separate themselves, sensual, having not the spirit. **Jud. 19.**

Now

Now as Heresie is a renting from the Head ; so is Schism a dividing from the Body. Heresie does not hold the Head ; and Schism will not keep to the Body. There may be Schism without Heresie ; but never Heresie without a Schism. Now both these, as they are evil in their nature, so they are pernicious to the Church in their issue. For in that body, whose strength and beauty does consist in the unity and order of it, by the unhappy means of these two fatal sisters, the unity is dissolved, and the order confus'd ; and so its beauty's blemish'd, and strength impaired.

Psal. 122. 6.
and 137. 6.

The orderly peace of the Church is to be *prayed for*, and *prefer'd* before all outward mercies. Now the stress thereof seems to rest upon the two Pillars of *unity* and *verity* : which Heresie and Schism not only undermine, but openly endeavour the subversion of. Heresie strikes at *verity* ; and Schism would dissolve its *unity* ; that so the Church's peace might be broken, and confusion and every evil work might follow.

It should be the design therefore as well, as 'tis the duty of every true Son, to endeavour the preservation of their Mother. 'Tis no less their interest, than their honour, to watch on her behalf, and to seek her safety, and securement, not only against the onsets of the professed enemy ; but the corrosions of those vipers, that would gnaw in pieces her intestines : that the bowels of their Mother may not be fretted by the worms of faction, nor her members distorted by the rack of Schism. And as the true Sons of *Sion* bear upon their hearts this filial respect and duty to her, that bare them ; so this care is not only commended to, but commanded them by the
Apostle

Apostle in the words of the Text. *ΝΕΘΕΤΕΤΕ ΤΟΥΣ ΑΤΑΚΤΟΥΣ.* Warn them that are unruly.

I shall trouble you no further with the coherence of the words, than to tell you, that they are ranked amongst, and summ'd up with divers Apostolical precepts given by the Holy Ghost, to be referr'd to Christian Practice.

The words express a duty, wherein there is

1. An Act enjoyned. *Warn.*
2. The subject, or persons about which this Act is to be conversant, *viz. the unruly.*

Warn them, that are unruly.

The word *ατακτους* rendred here *unruly*, as used in Scripture, is express'd often by *disorderly*. So 2 Thess. 3.6. *Now we command you, brethren, that ye withdraw yourselves from every brother (ατακτως περιπατηντος) that walketh disorderly.* So Vers. 7. *εμ ητακτησαμεν εν υμιν.* We behaved not our selves disorderly among you. So Vers. 11. *We hear that there are some (ατακτως περιπατηντας) which walk among you disorderly.*

Ατακτους φησι, τους παρ' την τάξιν, την υπό Θεου θεσπισσαν προηγοντας. Qui faciunt præter ordinem à Deo constitutum: So the Schol. has it. Those are unruly which go aside, or beyond that order, that God hath limited, and appointed for them.

For the word *νεθετετε*, 'tis emphatical, and imports not barely a giving warning; but so to warn, as to press it home, and to put it into the mind. The word used by the Apostle which is rendred *admonition*, Eph. 6.4. is the same with this, and (as Hemingius upon that place explains it) *talem in genere admonitionem notat, qua alicui veluti in animam ponas*

ut ingeras quid facere opus est. So the Apostle press'd upon the Ephesians, and brought (as much as in him lay) his warning home. *Act. 20. 31. I ceased not* (saith he) *vs. 27. 28. 29. 30. 31. to warn every one night and day with tears.* So that

Observe, *The disordered and unruly are to be warned. Warning is so to be given them, as to put it into their minds.*

Herein 1. Of the Subject, or Persons.

2. Of the Act, or Duty.

Prov. 21. 2.

1. We are to enquire about the Subject or Persons, who these *unruly* are. Is not every way of man right in his own eyes? Who follows not a rule? The most enormous indeed that are, gather some salvo to their thoughts, lest their hearts should condemn them; thinking either that they are regular; or not so chargeable with irregularity, as some would seem to make them: for that they imagine the rule to have such a latitude, as may admit of their transgressions upon some indifferent compensation. Now to detect the nature of *unruliness*, and to shew you who they are, that justly fall under this charge; we shall reduce them to these following particulars.

L.

First, such are *unruly*, who obey not the Gospel of our Lord Christ, nor receive the wholesome truths thereof. This Doctrine firstly laid down in Scripture is capitulated in the Articles of Religion, and distinctly reduced to Heads into the Doctrine of the Church. Now what Article of Religion is there, but it has been impinged by some or other in the bosom of the Church? There's no Doctrine so certainly

ly and surely laid down in Holy Scripture, which hath not been impugned by men of corrupt minds, and reprobate concerning the faith. It might be shewed by an enumeration of particulars, that all the doctrinal Articles of Religion have been struck at by some or other. Some disputing one Article, others contradicting a second, some denying a third. So that from the *Alpha* of mans Creation to the *Omega* of the eternal judgement; with all the intervening passages of mans Fall, Redemption, and Resurrection, there's no Doctrine (though otherwise never so plain and evident) but has met with opposition. Surely those must needs be *unruly*, whom the Doctrine of our Saviour cannot rule. How can they be acquitted from the just charge of rebellion, who refuse to be governed by Christ's Scepter? or from the guilt of disorder, who will not be ordered by his Law? The Apostle hints some such to step into the place of Teachers, who *1 Tim. 6.3.* consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to Godliness; but teach otherwise. And some such he hints to be hearers too, *The time will come when they will not endure sound doctrine, but after 2 Tim. 4.3.* their own lusts shall they heap to themselves teachers, having itching ears.

Secondly, those fall under this charge, who will not submit themselves to the Godly Discipline of the Church. The Church is compared in Scripture to a city compact together; to an army with banners; *Psalm 122.3.* to a garden enclosed; a spring shut up; a fountain sealed; to an orchard planted; a vineyard fenced; *Cant. 6.4.* and 4.12, 13. *Isa. 5.2.*

B 2

sheep

2.

- Joh. 10. 16. *sheep folded, and the like.* Now look what Government is to a City, Discipline to an Army, a Closure to a Garden, a Door to a Spring, a Seal to a Fountain, a Wall to an Orchard, a Fence to a Vineyard, a Fold to the Flock, such is Discipline to the Church of God. It is a preservative against ruine and rapine; and keeps the humble members thereof within their due bounds in safety. When the hedge of Discipline is broken down, then *all that go by the way do pluck her*; and there's occasion given for her luxuriant members to stray abroad. But when the Fence of Discipline is well made up, and yet persons will not be kept within the Churches pale, what other account can be given of them, than as *unruly*? When they *turn aside from the footsteps of the flock, and will not feed their kids besides the shepherds tents*, but violently break the Fold, or wantonly leap over the Wall, and pick out a Pasture of their own choice, as they expose themselves to the greatest danger, so they are the occasion of no small disorder. We have too many such ('tis to be feared) in these our days, who are led more by a selfish humour, than a ruling judgement; by a floating fancie, than solid reason: who rather chuse to indulge a factious and self-sponsored interest, than to give up themselves to the sober conduct of humble Christian Principles. And these would submit to no rule, but their own; would own no Discipline but of their own framing: And they cannot well tell what that is, or would be neither; but probably as multifarious in its shape, as there are persons or interests to promote it. We may look upon most of these out-strays,
- Psal. 90. 12. *by the way do pluck her*; and there's occasion given for her luxuriant members to stray abroad. But when the Fence of Discipline is well made up, and yet persons will not be kept within the Churches pale, what other account can be given of them, than as *unruly*? When they *turn aside from the footsteps of the flock, and will not feed their kids besides the shepherds tents*, but violently break the Fold, or wantonly leap over the Wall, and pick out a Pasture of their own choice, as they expose themselves to the greatest danger, so they are the occasion of no small disorder. We have too many such ('tis to be feared) in these our days, who are led more by a selfish humour, than a ruling judgement; by a floating fancie, than solid reason: who rather chuse to indulge a factious and self-sponsored interest, than to give up themselves to the sober conduct of humble Christian Principles. And these would submit to no rule, but their own; would own no Discipline but of their own framing: And they cannot well tell what that is, or would be neither; but probably as multifarious in its shape, as there are persons or interests to promote it. We may look upon most of these out-strays,
- Cant. 1. 7, 8. *steps of the flock, and will not feed their kids besides the shepherds tents*, but violently break the Fold, or wantonly leap over the Wall, and pick out a Pasture of their own choice, as they expose themselves to the greatest danger, so they are the occasion of no small disorder. We have too many such ('tis to be feared) in these our days, who are led more by a selfish humour, than a ruling judgement; by a floating fancie, than solid reason: who rather chuse to indulge a factious and self-sponsored interest, than to give up themselves to the sober conduct of humble Christian Principles. And these would submit to no rule, but their own; would own no Discipline but of their own framing: And they cannot well tell what that is, or would be neither; but probably as multifarious in its shape, as there are persons or interests to promote it. We may look upon most of these out-strays,
- Dum conventicula sibi dixerunt, sibi dixerunt, veritatis caput atque originem reliquerunt.*
Cypr. de Unit. Eccles.
- Extra. Ecclesiam confitens, & contra pacem & dilectionem Christi faciens, inter adversarios computatur.* Cypr. Ep. 6.

as led more by the spirit of contradiction, tempered with the two ingredients of pride, and self-conceit, than by any other principle: and we shall hope that a little time (through Gods mercy) will produce more wisdom in them, and that they will account, as well the Churches Discipline, the means of their safety, as her Doctrine, of their Salvation.

*Nulla ab eis
tanta potest fieri
corruptio,
quanta est
schismatis per-
niciēs. Irenæ-
us, lib. 4. c. 62.*

Thirdly, those justly fall under this charge, who obey not the good and wholesome Laws of Magistrates. Magistracie is Gods Ordinance, to which we are enjoined subjection *not only for wrath, but for conscience sake.* And the good and wholesome Laws, they make, are to be obey'd: therein we yield obedience to God himself, whose Vice-generants they are upon the earth. Now to resist these, is to resist the Ordinance of God: and to deny obedience to their wholesome Laws, as it arrives at an high pitch of *unruliness*, so of danger too; for the Apostle tells us, that *they that resist shall receive to themselves damnation.*

3.

Rom. 13. 5.

Rom. 13. 2.

When the Magistrate by his known and good Laws does command this to be done, and forbids the other, and your course is cross to his commands, how can you acquit yourselves from the guilt of unruliness, and of the sin of impinging against Gods Ordinance in the fifth Commandment? Do you not in effect say, (for mens actions are the surest expressions of their minds) whatever your pretexes may be, that *you will not have this man to rule over you?* The Apostolical command is to *submit our selves to every ordinance of man for the*

Luk. 19. 14.

1 Pet. 2. 13.

Lords

Tit. 3. 1.

1 Pet. 2. 17.

2 Pet. 2. 10,
12.4.
Gal. 6. 16.

Lords sake. And to be subject to principalities, and powers, to obey Magistrates, to be ready to every good work: as if obedience to Magistrates were the first of, and a preparatory to all good works. Fear, as God's due, and honour, as the Kings, are, by the Apostle, joyned together. How fondly conceited may those then be deem'd to be, who pretend to Gods fear with the Kings dishonour, I mean disobedience to his known and wholesome Laws? For as there is no surer demonstration of a reverential respect to the Authority over us, than by a humble subjection to their good Laws: so there is no greater Argument of a dishonourable esteem towards our Superiours, than by a capricious contradicting their constitutions.

Oh then, as you tender the glory of God, the quiet of your own estates, the welfare of your souls, the honour of the Christian Profession, and the excellencie of its order, take heed you be not *presumptuous, or self-willed, to despise government, or speak evil of dignities, lest you utterly perish in your own corruption.*

Fourthly, those are *unruly*, whose conversations are not ordered according to the *rule of the new man*. Irregularity in the Converse justly chargeth the Converse with *unruliness*. He whose life is dissolute and inordinate cannot be said to live by *rule*, to wit, that *rule*, the careless neglect and breach whereof, in the Apostle's sence, denominates a man *unruly*. The Precepts of the Lord Christ do set before us a *rule of Holiness*, so does his practice too, in whom we have a most perfect pattern,

tern, and exemplar of all righteousness. He told St. John Baptist, that it became him to fulfil [*πᾶσαν δικαιοσύνην*] all righteousness: whatever had a shew, or appearance of goodness; So Grotius, *vox hæc δικαιοσύνη latissimè sumitur, ita ut significet non modò τὸ νόμον, sed & quicquid ullam æqui atque boni habet rationem.* In him we may learn our duty towards God, our way with men, and our demeanour in reference to our selves. His Precepts are full, and so is his Pattern too: for as *Blosius* well hath it, *Etiamsi codices omnes, qui toto orbe habentur, intercidissent: vita & passio Christi abundè Christianis omnibus sufficeret, ad virtutem omnem, & veritatem perdiscendam.* Now they who will not attend to the voice of Christ, by his Precepts teaching Holiness; nor to the way of Christ, by his Pattern leading to it; what else can be said of them, than that they are unruly? Of these ('tis to be feared) there are too many, and this charge does justly reach some, both Priest and People.

Lud. Blos.
*Speculum spiri-
tualis, cap. 10.*

And herein first, the charge is against those, who pretend to the Priesthood, and are not duely called. These are intruders into that Sacred Office: and invade those bounds, which they ought not to come within. *What have such to do to declare Gods statutes, or Ministerially to take his Covenant in their mouths?* seeing the word of reconciliation was never committed to them. Such climb up over the wall into the sheepfold, & enter not by the door. That order and polity which God hath set in his Church, these (what in them lies) are the subverters of. How presumptuously self-confident are

I.

Psal. 50. 16.

2 Cor. 5. 19.

Joh. 10. 1.

2 Cor. 2. 16.

are these men, who dare to adventure upon those things with such unadvised rashness, for which the blessed Apostle apprehended in Mortals such an insufficiency, and upon a sober and mature consideration crys out, *Who is sufficient for these things?* 'Tis not gifts will authorize a person to step up into *Moses* chair: neither because he's excellently qualified with tongues and knowledge, is he therefore a Minister of Christ. These may perhaps puff up, and make a man swell, so as to appear something in his own eyes, yea, and in the eyes of others too; but he travails with froth and wind, and brings forth vanity, who upon this ground dares to approach Gods Altar. Methinks, this piece of *unruliness* and enormity in the Church of God might be repressed and regulated by the countermands of sobriety, modesty, humility, and self-denyal, and other the like Christian graces, were such gifted men but subjects of them: but if these be not (as 'tis to be feared such spirits are too empty of soul seasoning graces) yet surely the sad instances upon record of persons usurping the Priestly Office, and the fatal issues thereupon, should not only awaken, but so terrifie, as to reduce all such pretenders, and affright them from the like usurpations for the future; when 'tis considered how God dealt with *Korah* and his complices, for rising up against *Moses*, and against *Aaron*, but chiefly their design was to *invade the Priesthood*: for this they did not die the common death of all men: but the Lord made a new thing, and the earth opened her mouth, and swallowed them up, (a sign of sore and sad displeasure.) So we read the men of
Beth-

Numb. 16. 10,
20, 31.

Bethshemesh were smitten with a great slaughter, because they had looked into the Ark, which was not for them, but only for the Priests and Levites to have intermedled about. The case of *Uzzah* may not be forgotten, who was smitten to death by Gods immediate hand, because he *put forth his hand to hold the ark, when the oxen shook it*: Doubtless his intent was good, to secure the Ark from harm, and to that purpose put forth a helping hand: but a good intention will not acquit from the guilt of *error*; when the act is cross to Gods command, or the Agent not warranted by a due call unto it. And who dares draw nigh to the office of Priesthood without a Call, if the matter of *Uzziah* be considered? 'Tis said *when he was strong, his heart was lifted up to his destruction*: Ambition transported him to invade the Priesthood, for which fact the signal mark of Gods high displeasure was notorious in his forehead, and he became a leper unto the day of his death, and dwelt in a several house, and was separated from the society and communion of Gods people: and this in Scripture phrase was accounted as *destruction*, for so *Menochius* glosseth, *Lepra instar mortis erat, quia ab hominum consuetudine, tanquam mortuum, separavit*. Now all this, as it evidenceth Gods special care of the Priestly Function, not suffering it to be polluted by common hands; so it shews his mindfulness of what he spake to *Aaron*, and to his sons, *Behold I have given your priests office unto you, as a service of gift: and the stranger that cometh nigh shall be put to death*. Numb. 18.7.

1 Sam. 6. 19.

2 Sam. 6. 6, 7.

2 Chron. 26. 17, 18, 19.

Those must needs be accounted irregular in their
C courses,

A&T. 13. 2.

Rom. 1. 1.

2 Tim. 1. 6.

1 Tim. 5. 22.

Mar. 3. 14.

Rom. 10. 15.

Heb. 5. 4.

Eph. 4. 11.

1 Cor. 12. 29.

courses, who walk cross to Apostolical rules and practice. Were not the Ministers of Christ in the Primitive times *separated unto the Gospel of God*? Did not St. Paul put his hands upon Timothy? and did not he enjoin Timothy carefulness in the *laying on of his hands*, and in the commitment of a Gospel trust to *faithful men*, who should be able to teach others also; that so there might be a good succession? None were then to preach, but those that were *ordained and sent*. No man took this honour unto himself, but he that was called of God, as Aaron was. God gave some Apostles: and some Prophets: and some Evangelists: and some Pastors; not all. And therefore to check (as't were) this spirit of giddiness, and unruly humour, the question was fitly put by the Apostle, *viz. are all Apostles? are all Prophets? are all Teachers?* Now from the first times to our days there has been a succession downwards, and the work of the Ministry has been committed to distinct persons, and they are and have been distinctly and severally enjoined to wait upon their office. Therefore as to Ecclesiastick Order, and the outward Polity of the Church, we may conclude that confusion in Religion will as certainly follow every mans turning Priest or Preacher: as it will in that State, where every one affects to *rule as King*.

2.

Psal. 50. 23.

Secondly, Those also fall under this charge, who, though duely called into the Ministerial Office, yet, do not *order their conversation aright*. Their owning the Doctrine and Discipline of the Church, and acknowledging obedience to their Superiours will

will not acquit them from this charge, if there be enormity in their lives. The messengers of Christ are to be exemplary unto others *in word, in conversation, in charity, in spirit, in faith, in purity*: 1 Tim. 4. 12. and their *light* should in an especial manner so *shine* before men, that they may see their good works. Mat. 5. 16.

The examples of some are greatly influential, and their influence if bad of a most prejudicial nature. Persons eminent in Church or State, if of scandalous and evil lives, do not only prejudice themselves by irregular courses; but are occasions of harm to others by their evil conduct: which as it renders their sin more hainous, so doubtless their punishment will be proportionate, when it falls; as having a just God to deal withal, before whom as they must give up their account, so from him they must receive their pay.

How does it therefore concern leaders to look about them, and to set a watch upon their ways? with what diligence should they mark their steps, lest they should lay a stumbling block before others? Now the Ministers of Christ above all others do lye under special obligations, to take heed to their ways. The Lord hath *brought them near unto himself*; and *ordained them that they should bring forth fruit*. They are the *salt of the earth*; the *light of the world*; a *city set on a hill*: They are called *God's watchmen*; *Christ's shepherds*; the *holy Ghost's overseers*, and the like. Now these titles as they point at their honour and office, so they expresse their personal and relative duties. If *holiness becometh Gods house*, then surely it becomes those, who are taken near unto him in his house.

Numb. 16. 10.

Joh. 15. 16.

Mat. 5. 13, 14.

Ezek. 33. 7.

1 Pet. 5. 2.

Act. 20. 28.

Psal. 93. 5.

Phil. 2. 15.

Rom. 2. 21.

1 Pet. 5. 3.

Mat. 5. 13.

Hie. 25. 4.

Their lives as well as doctrine are to be fruit-bearing. They are to *season* by their gracious lives, as well as lighten others by their radiant doctrines. To watch, feed, and oversee the flock of God are works of such a nature, as to the execution of them, there's necessarily required temperance, judgement, and sobriety. Thus to *shine in the mids of a crooked and perverse nation, holding forth the word of life*, is the undoubted duty of every Minister of the Gospel. But now when he that *teacheth another, teacheth not himself*, but sets a bad example before the flock, is he not irregular? The *salt that hath lost his savour* (our Saviour tells us) *is good for nothing, but to be troden under foot of men*. And no way so direct to the losing of all savour, both of the truth in a mans own heart, and of esteem and relish with good men; as is looseness and scandal in the conversation. I know the livid Viper *envy is still alive*, and none can so converse as utterly to exempt himself from all the darts of calumny cast by the tongues, and pens of perverse and ungodly men: but (my brethren) let's give no occasion for these to stick, but let our innocence blunt the edge of malice, so as *the blast of our reproachers may be but as a storm against the wall*. But sad it is that the Ministers of Christ should lay themselves naked by their looseness to the just retorsions of the wicked: that what they reprove in others, as matter of blame, should be recharged upon themselves. *Turpe est doctori cum culpam redarguit*.

'Tis for a lamentation to see gravity in the Pulpit countercheck'd by wantonness in the Marketplace:

place: and the weightiness of Sermons fly away in the lightness of behaviour: and the lustre of sound Doctrine blemished with the spots of a sullied life! The affectionate expressions of the Apostle, with tears in his eyes, to the *Philippians*, concerning *unruly* walkers, should by such be again, and again remembred, They are (saith he) *enemies* Phil. 3. 18, 19. *to the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame.* And that sharp correption of the holy Ghost, given to such (which sometimes happened to be *O-rigen's* fit text, then with great trouble upon his mind) should not be forgotten, viz. *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and casteth my words behind thee,* Psal. 50. 15, 17.

Therefore, a word to you, my brethren; set a watch over your feet, as well as over your lips. Study to shew the power of *godliness* in your *lives*, as well as the flower of *eloquence* in your *lines*. *You* are not without your observers: And as there are some, who do pray for you, and would willingly, and are ready to draw a charitable veil over your infirmities; so there are many squint eyes upon you, that *watch for your halting*: magnifying Jer. 20. 20. eyes that turn motes into beams: cursed eyes of *Cham's* kind, which glory in the shame of others, and are pleased most with *your nakedness*, as a delightful object. Therefore do you endeavour to cut off *occasion from them*, which de- 2 Cor. 11. 12. sire *occasion*: that when you rebuke the *unruliness* and disorder that is in others, you
your

your selves may not be judged as transgressors.

3.

Thirdly, This charge doth justly reach most of people. Who sees not how irregular the lives of men now are? Most are not only strangers to Holiness, and the Paths of Piety : but have given themselves over to *work all uncleanness with greediness.* The sins that now abound are of a *crimson* colour, and *scarlet* hue. *They over-pass the deeds of the wicked.* It may be said of our times, as it was of Judah in the days of Jeremiah, chap. 17. 1. *The sin of Judah is written with a pen of iron, and with the point of a diamond, it is graven upon the table of their heart, and upon the horns of their altars : or as of those in Ezekiel's days, chap. 9. 9. The iniquity of the house of Israel and Juda is exceeding great, the land is full of blood, and the city full of perversness : for they say the Lord hath forsaken the earth, and the Lord seeth not.* Do not men live now, as if there were no law to regulate, no God to judge, no heaven to reward, nor hell to punish? as if sin were a privilege, and wickedness their proper work? As if our natural pravity were not enough to render us miserable, but we must make our selves ten times more the children of wrath, by the witting and willing choice of many great and abominable sins, and the actual commitment of them. The enormities that now abound, notwithstanding the good Laws of God and man, bespeak an *unruly* age. What age so overflowing as this of ours, with the sins of drunkenness, swearing, uncleanness, revelling, and all manner of debaucheries; with pride, malice, oppression,

Eph. 4. 19.

Jer. 5. 28.

sion, covetousness; with envy, blasphemy, Sabbath-breaking, and all sort of profanations, and contempt of God's Ordinances? And whereas formerly sin hath sought a covering, and the works of the wicked have been *in the dark: they* Isa. 29. 15. *that were drunken, were drunken in the night.* Now 1 Thes. 5. 7. these hellish acts are naked, and *destruction hath no covering.* We may justly fear a scourge to come for these crying crimes. *Shall not I visit for these* Jer. 5. 29. *things, saith the Lord? Shall not my soul be avenged on such a nation as this?* What wonderful and horrible thing was committed in the land of *Israel*, which is not to be found amongst us; and ours attended with such aggravations, as the sins of *Israel* were not capable of? What, are they punished, and shall we think to escape? Did the *rod and vengeance* meet with *Israel*, and will not *our sin find us* Numb. 32. 23. *out?* The things which happened unto them (saith the Apostle) were *for ensamples*, and they are written *for our admonition, upon whom the ends of the* 1 Cor. 10. 11. *world are come.* I shall not take up time further to evince how *ruleless, lawless, and controulless* the lives of men now are: 'Tis so obvious, that there's no place for a plea, no room for excuse. 'Tis against all light, all rule both of Nature and Grace, of Law and Gospel. Sad it is that these tares Mat. 13. 25. should be the fruits of that Gospel-seed, which so long hath been sown amongst us; that we should Deut. 32. 5. thus *requite* the Lord, for the ample expence of Grace and Love which he hath been at about us. Well may the Lord take up a grievous complaint against us: *Höfne mihi fructus?* Now oh that such, whose lives are thus repugnant
to.

Rom. 6. 23.

Jer. 31. 19.

to all good rule and order, would but seriously consider their deformity, with the impendent danger; the shame to which they expose themselves, and the dishonour they cast upon the name of God: and duely compare their fluid sensual lusts, with the future abiding *wages of sin*; and so see how transient and frothy the one is, but how remedilessly lasting the other will be: for then as they could not but be convinced of their folly, so surely they would not but turn their course; and with *Ephraim*, being thus *turned*, *repent*; and being thus *warned*, *smite upon the thigh*: and be *ashamed*, *yea, even confounded to bear the reproach of sin upon them*.

Thus I have done with the former part, *viz.* the *Subject* proposed, and therein the detection of the *unruly*: the discovery of whose sin does implicitly couch a *warning* in it; in as much as where sin is opened, and particularly applyed, there also the persons, whose sin it is, are put in mind of their evil, that being *warned*, they may flee from it. And to that end is this discovery thus far made.

I should now go on with the latter part, *viz.* the *act or duty* enjoined: But the other business of this day will not seasonably allow us any more time at present to lengthen our discourse in. Rather therefore than too far to entrench upon your patience, and therein to retard the procedure of your further work, I shall here chuse to put a period to this task, leaving the remainder to a following opportunity.

tunity. Now to the eternal and glorious Trinity, Father, Son and Holy Ghost, be continually ascribed glory, praise, power, dominion and thanksgiving, henceforth, and for evermore. *Amen.*

Here ends the first Sermon.

D

A

...the

A
Warning-Piece

FOR THE
UNRULY;

The Second

SERMON.
PREACHED

The day following, *viz.* May 9th.

A
Warning-Piece

FOR THE

UNRULY

The Second

SERMON

PREACHED

The day following viz. May 25.



A

Warning-Piece

FOR THE

UNRULY.

1 Theff. 5. 14.

Warn them that are unruly.



He last day (you know) we made an entrance into, and some progress in these words, wherein there is

1. An Act enjoined. *Warn.*
2. The subject, or persons about

which this Act is to be conversant, *viz. the unruly.*

And hence was observed

That the unruly are to be warned.

We then treated about the subject or persons, who

who these *unruly* are, or who they are, that are to be accounted so. I need not now take up time to remind you of the particulars, and procedure of the yesterdays discourse in that respect. And therefore having done with the inquiry into the subject or persons, *viz. Who these unruly are?* We come now to the *act* or duty enjoined, *viz. they are to be warned.*

To give warning of sin or danger, 'tis a charitable work and duty. God himself does not pour out his wrath upon the wicked, but *he* first *warns* the wicked of his way. Noah was a preacher of *righteousness* to the old world; and his blows in the building of the Ark, were as so many warning-pieces discharged to the ungodly: God had given him warning, and *he* as Gods messenger gave warning to the old World. So did Lot to Sodom, whose *righteous soul* in seeing and hearing was vexed from day to day with their *unlawful deeds*. How many warnings did God by Moses give to Pharaoh, before the floodgates of the mighty waters were opened on him? And how did the Prophets warn Israel before their captivity came? Did not the Lord send unto them all his servants the Prophets, daily rising up early, and sending them? Though they ill requited his love and kindness, For they mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy. And how affectionately was Jerusalem warned by our Saviour Christ before its final overthrow? He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things

2 Pet. 2. 5.

Heb. 11. 7.

2 Pet. 2. 8.

Jer. 7. 25.

2 Chron. 36.
16.Luk. 19. 41,
42.

things which belong unto thy peace. How often would he have gathered her children together, as a hen doth gather her brood under her wings; before their house was left unto them desolate? The Lord gives it in special charge to the watchman of the house of Israel, to bear the word at his mouth, and warn them from him: further telling him, that no less than his soul, and the guilt of the sinners blood upon it lyes at stake, if this duty be neglected. If he do not speak to warn the wicked from his way, that wicked man shall dye in his iniquity, but his blood shall be required at the watchmans hand. Nevertheless if he warn the wicked of his way to turn from it; if he do not turn from his way, yet the Watchman hath delivered his own soul.

Luk. 13. 34.

Ezek. 33. 8, 9.

Thus we see to give *warning* to the *unruly* hath been Gods usual way; and here it is our commanded duty. *Warn them that are unruly.*

Now we are to enquire, how the *unruly* are to be *warned*? And here we are to consider, that *warning* is to be given not only *generally* in the publick Ministry of the Word; where sin and sinners are to be reprov'd; and particular sins, and sinners also are to be spoken to: though nominally we are not to single out the persons. But more *particularly* where the irregularities of individuals (known to us) do appear, there a more special, exprefs, and personal *warning* is required.

And first, such are particularly, and in a friendly manner to be admonished. Now this is to be done,

1.

done, *privately, seasonably, thoroughly, affectionately, in weakness, and without partiality.*

First, *privately*, a word whispered in the ear may so affect the heart, as graciously to lead it captive : whereas a more open *warning*, which may expose to publick shame, by rendring notorious, what before was hidden, or conceived to be so, does sometimes harden the heart, and cause the sinner stubbornly to start aside. Therefore 'tis wisdom that our first addressees in *warning the unruly* of his way be, in a friendly manner, private. This is the counsel of our Lord Christ, and the rule which he hath left in such cases unto his Church : *If thy brother (saith he) shall trespass against thee, go and tell him his fault between thee and him alone.* Do it privately, make not others privy to, and partners with thy discourse in this respect. Though the sin be notorious, and known abroad, yet the transgressor may not know of its notoriety, and suspects nothing less than that it is made publick. He may think that it's hidden from the eye of the World, as't was from the light of the day in the commission of it : or as it veiled at least from his own apprehension (for so does the deceitfulness of sin blindfold the sinner.) Now if the first address for *warning* have attendant witnesses, the transgressor (being thus accosted) will look upon it as a sudden onset; and will be so far from giving entertainment to you as his friends, that he will suspect you as secret enemies combin'd to pick advantage; or at least as publishers of his shame ; and so (turning away from you) become more hardned

Matth. 18. 15.

hardened in his sin. Therefore, saith our Lord Christ, *tell him his fault between thee and him alone.* Do this office of love to thy brother, when thou and he shall be *alone.* Such *Private* monitions may sink deep into the heart, and become matter of serious meditation: which if he shall so bear thee, will be the *gaining of thy brother.*

Secondly, *Seasonably*; opportunity is the wing of action. That work which goes slowly forward at other times, in an opportune season goes freely on: and those Essays which prove abortive, being unseasonably begun, will issue to a good effect upon a fit occasion. We are to wait the opportunity, and to take it by the forelock too, if we design the good success of our endeavours. In observing the opportunity, there will be a *serving the Lord.* *ἀσχεύειν τὰς καιρῶν* will be *ἀσχεύειν τὰς κυρίων.* *Rom. 12. 11.* *A word fitly spoken is like apples of gold in pictures of silver,* saith the wise man: Now the fitness of speaking does not only lye (as Cartwright well observes) in the truth and goodness of the matter, or in the adequate adaption of the expression to the conception; but in the choice of a proper season too, to utter our conceptions in: which is prudently to be gathered from circumstantial considerations of *time* and *place*, together with a due poise of the matter that is before us, and the persons with whom we have to do, their present state and temper. *Sententia tum in se vera, concinna, & bona; tum observata tum in locorum, temporum, & personarum circumstantiis.* *Cartwright in loc.*

E
prolata.

Verbum di-
ctum super ro-
tis suis. Pesca-
tor. Ar. Mont.
Mercer.

Sermoni e-
legantius tri-
buntur rota-
e super quas cir-
cumvolvitur :
quando scilicet
diligenter quis
moderatur ser-
monem auriga-
more, & tem-
perat observa-
tis debitis cir-
cumstantiis.

prolata. Now when there is an opportune occur-
rence of these things then to speak 'tis a fit time
and season. A word so spoken is *upon its wheels*,
and succeed freely, and without obstruction to-
wards the accomplishment of that, for which it is
intended : for so by some that place of the wise
man hath been rendred. Thus to time a word is
to put it *upon its wheels*. Though all truths still
carry their glory with them, and we are to be
instant about them *in season, and out of season* : yet
there is a double glory upon truths, when they are
seasonably delivered. And so to *warn* the sinner
from the error of his way ; though it is at all times
good : yet in a *fit season* 'tis most effectual. Now
a wise mans heart *discerneth both time and judge-
ment*, Eccles. 8.5.

Thirdly, *Thoroughly*, the word *DETERETE* notes
such a manner of monition, as whereby the duty
enjoynd, or thing spoken about is press'd home,
and put (as't were) *into the mind*. A formal per-
functory admonition, as for the most part 'tis vain
and fruitless, so it falls short of the duty, that is here
enjoynd. *Old Eli* warned his sons of their miscar-
riages, and told them, that he *heard of their evil
dealing by all the people*, and that they made the
Lords people to transgress : and that their sins being
more immediately against the Lord, there was
none to *entreat for them*. Thus far 'twas well in
Eli ; and what he said was right : but the *warn-
ing* was not *thorough* and home, and improved to
the uttermost. There was too mach of a cockering
in dul-

indulgence in it, evidenced in those soft words, *Nay, my sons* : which argue either fatherly affection to a sinful excess : or else are the note of a slavish fear : for his children were sons of *Belial*, they knew not the Lord, and therefore probably had no honourable respect for their Father, more than for any other man, if they were provoked. However this soft superficial warning is charged upon *Eli* as a grievous sin, and therein, as he is said, *to honour his sons above God* ; so for this his house is threatened to be judged for ever ; and that the iniquity thereof shall not be purged away (a sad warning for all Parents, that love their children more than they hate their sin.) Warning that it may be effectual, it must be thoroughly given and pressed home. You may remember how *Nathan* came to *David* : the parable seem'd to be at a great distance, (a proper way of address to a personage of that grandeur) and *David* stood and heard it, as an unconcern'd man all the while, any further than only to pass a righteous judgement : yet when the speech was opened, how closely comes it home, it reacheth the very heart of *David*. That close Application, *thou art the man*, leaves no way to escape, but so blocks up all subterfuges, that it draws out, from *David*, an ingenuous confession and acknowledgement of his sin. And *David* said unto *Nathan*, *I have sinned against the Lord*. How thoroughly home was the return of *Elijah* unto *Ahab* : rash and injurious charge ? telling him, *I have not troubled Israel, but thou and thy Fathers house*. So closely in like manner did the man of the sons

1 Sam. 3. 13.

14.

2 Sam. 12. 7.

1 King. 18. 18.]

of the Prophets come up to him, (though under a disguise) and charged his fault upon him in letting *Benbadad* escape: So as he passed judgement upon himself, in his *decision* of the parable. And the like did *Elijah*, pressing his guilt and judgement so far home, as forc'd him into a course of humiliation: *he rent his cloathes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.* Slight superficial warnings are but of small avail with an *unruly* temper; they return without effect. And therefore in giving *warning* do it *thorougly*, so as it may take impression upon the heart, and draw out the consideration to it. The Preacher tells us, that *the words of the wise are as goads, and nails fastned by the m^{ers} of assemblies,* Eccles. 12. 11.

Fourthly, Affectionately; The unruly are affectionately to be warned. As love will *hide a multitude of sins*, under the candidness of its nature, in passing by what's done amiss, and clothing actions with the best construction; so it will *hide a multitude of sins* by the energie of its working, in *turning sinners from the error of their ways*: In both regards *καλύψει πλῆθος αἰματιῶν.* When reproofs are imbittered with self and passion (though for the matter they be true, and 'twere wisdom to accept them, yet) we frequently see such reproofs prove ineffectual, and are with regret retorted upon the giver. Nay, sometimes those that are given in love find but slender entertainment; as in *Moses* his warning the *Hebrews*, who

who *wrong'd his fellow* : much less shall such be kindly accepted, wherein the pride, passion, or envy of the giver shall appear. Therefore it should be our care, if we intend our giving *warning* to be effectual, therein to shew the reality of our affection, and to evidence the truth, and simplicity of our love. Let it appear that what you say is out of love to the transgressors soul, to recover him out of Sathan's snare : that 'tis because you desire his present and eternal good that you so entreat him : that your own concern is not so much therein, but 'tis his own interest (the promotion whereof you desire, as your own) that is imbarqued. Endeavour to make it evident, that you pray for, desire, and seek his good. The Apostle charged the *Thessalonians*, as a father doth 1 Thess. 2.8, 11.
his children : and was affectionately desirous of them. He travel'd in birth again for the *Galatians* until Gal. 4. 19.
Christ was formed in them. Do you shew the like tenderness of affection in your addresses for the recovery of transgressors. This is the most probable way to win them. St. Paul reminds the Elders of the Church of *Ephesus* of his former course with them, while he was amongst them ; that *by the space of three years, he ceased not to warn every one night and day with tears*. His warnings were affectionate, and therefore in all probability the more effectual. He warn'd those that stood, to take heed of staggering ; those that staggered, to beware of falling ; the fallen he warn'd against disobedience ; and the disobedient of their danger : and all this from deep affection : that he
might

2 Thess. 3. 15.

might confirm those that stood, strengthen those that staggered, recover the fallen, and reclaim the disobedient. And the like Precept, according to his own pattern, he gives us, in reference to the management of our admonitions towards the *unruly*; not to deal with him as an enemy, from whom our affections may be twin'd: but to admonish him *as a brother*, towards whom our affection is intended. ΝΕΔΕΤΕΤΕ ὡς ἀδελφόν, where we have not only, the self-same word used with this in the Text; but the *modus utendi* also given us, *viz. as a brother*: Arguing an endearedness of *affection* to be expressed in such admonitions.

Psal. 141. 5.

Fifthly, It is to be done in *meekness*. Reproofs given in a spirit of *meekness* will encline the ear, and be as an excellent oyl, which shall not break the head. These will sink down into the heart, and lodge there: when *warnings* given in wrath, or heat of passion will recoil, finding no room of acceptance. The wise man tells us, that a *soft tongue breaketh the bone*. Oratio mollis, &c. as

Prov. 25. 15.

Placidum responsum, ubi omnis abest asperitas, convitium, cavillum, &c. Germanus.

Prov. 15. 1.

Mercer. A quiet and meek speech will pierce a stony heart. The flint is easily broken on a soft pillow, and the parts kept together: which will not abide a blow, when lying on a harder substance, but flies away, and the parts are scattered. A bony hardness will yield to a *soft tongue*, when as *grievous words* do but *stir up anger*. St. James tells us, that it is a great part of spiritual wisdom, even that *which is from above*, to shew out of a good

con-

conversation our works with meekness : joyning Jam. 3.13,14,
peaceableness with purity ; and a gentle frame with a 15.
pious disposition : and that not only in accepting
the word of exhortation, as being easie to be en-
treated ; but in the giving of it too, as being void
of bitter envying, and strife in our hearts. If a
man be overtaken in a fault, he is to be restor'd in
the spirit of meekness : Your addressles for his re- Gal.6.1.
covery are not to be rough and tart, for this in-
stead of joynting may break the bone ; but they
are to be sweet and gentle, and thus you may put
him in joynt again. So the Apostle St. Paul hints
it in that expression καταρτίζετε τὸν τοῖστον ἐν πνεύ-
ματι πραΰτητος, Gal.6.1. And shewing the quali-
fications, and duty of teachers in reference to the
unruly, and those that oppose themselves ; his di-
rection is expresse, that in meekness they are to in-
struct those that oppose themselves ; as if meekness 2 Tim.2.24.
fitted instruction for its end : and that the servant
of the Lord must be gentle unto all men, apt to
teach ; as if the main part of an aptitude to teach
did lye in a gentle frame of spirit, and this is to be
shewn to all men, whether friends or others ; re-
lations, or those at a further distance ; all are gen-
tly to be treated. Such is the excellency of a
meek and quiet spirit, that it is not only an ornament 1 Pet.3.4.
to those that have it, and in the sight of God of
great price : but beneficial to opposers who are
treated with it, as a means by which God gives
them repentance to the acknowledging of the truth,
 2 Tim.2.24,25.

Sixthly,

Sixthly, *Without partiality.* *Warning* is *impartially* to be given, none are to be spared. It was *Levi's* signal commendation in the blessing where-with *Moses* blessed him before his death, *Deut. 33. 9.* that his zeal was such, and so sincere for God, that in the cause of God, he made no difference between strangers, and the nearest of his relations. *Who said unto his father, and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children.* Herein probably alluding to that zeal, which *Levi* shewed, in that holy and *impartial* revenge, they took for God, upon the guilty: *Exod. 32. 27.* For so diverse gloss upon it. Now that which is the chief part of *Levi's* praise is his *impartiality*. And as this is excellent in the execution of justice (which if 'twere otherwise, 'twould be unjust:) so in our giving *warning* of those evils, against which vindictive justice has threatened to go out, to be *impartial*, hath both its proper praise and benefit. We are not to rebuke for some sins only, and let others go scot-free; to meet with greater, and give a pardon of course for less: as if all sin were not against a great and infinite God, and the breach of a most just and holy Law. 'Tis true, gross enormities, being of greater scandal, are more prejudicial to Church and State: and 'tis as true that lesser evils are running down the channel towards that black Ocean, and therefore are to be stopp'd in the beginning; for otherwise, if indulged, they will prove of as bad a consequence in the issue:

Deut. 33. 9.

Referunt hoc
ad factum illud
Leuitarum,
Exod. 32. Ibi
dixit Moses,
[occidite quisque
fratrem suum]
Et Levita res
quosque intra per-
sonarum deli-
ctum, interfe-
cerunt. Me-
noch. Olea-
ster in loc.

issue: in as much as all sin, yea the least, aims at the highest in its kind.

And for persons in our giving *warning* none are to be spared. In this respect we are to *know no man after the flesh*. The wisdom that's from above, the Apostle tells us, is *without partiality*. To *warn* the poor and spare the rich: speak home to our enemy, and connive at our friend: to look narrowly upon strangers, and pass by relations: as it would bespeak us (unlike God) *respecters of persons*; so it would make us become sharers in their sin. The grandeur of the person is so far from lessening his offence, that it is a grand aggravation of it, and makes his sin the more sinful, because a spreading evil, and therefore he is to be *warned*. The great man upon whom our present dependance is, and 't may be, some future hopes too, he is not to be indulged in his evil way; but the nearer we are to him, the more home we are to treat him; and 'tis our Christian prudence, as well as duty, to improve the advantage of our intimacy with him, to estrange him from his sin: otherwise the present dependance holds but by a band of wickedness, and the future hopes will fail. Thus neither fear nor favour; friendship nor alliance; present advantage nor future hopes should be any block i'th' way to hinder the *impartial* discharge of this duty, here given in charge, *viz. the warning the unruly*. And this is the first part of the duty, as more particularly enjoyn'd.

2 Cor. 4. 16.

Jam. 3. 17.

Act 10. 34.

1 Pet. 1. 1.

F

But

2. But secondly, If this particular friendly way of admonition be rejected, and persons persist in their unruliness, what then is to be done?

Judicabit spiritualis & eos, qui Schisma operantur, qui propter modicas & quaslibet causas, magnum & gloriosum corpus Christi conscindunt, & dividunt, vere liquantes culicem, & camelum diglutientes. Irenaeus, lib. 4. c. 62.

Ans^w. Then they are sharply to be rebuked; and more openly to be dealt withal. *If thy brother trespass against thee* (saith our Saviour) *first go, and tell him his fault between thee and him alone;*

Mat. 18. 16.

if he shall hear thee, thou hast gained thy brother.

Job 34. 37.

But if he will not hear thee, then nextly take with thee one or two more, and go unto him. And here thou mayst deal more sharply with him; and thy rebukes are to be enforced with greater weight,

1 Sam. 15. 23.

as witnessed and established. Here he is to be told that he adds sin to sin, even rebellion unto his sin: and that rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry. Tell him

Prov. 28. 14. and 29. 1.

that he that hardeneth his heart shall fall into mischief: and who so stiffneth his neck against reproof, shall suddenly be destroyed, and that without remedy. If soft words will not break the bone,

2 Cor. 5. 11.

let the terror of the Lord affright him: and as knowing the terror of the Lord do you persuade men. Such are to be dealt with in all speed and earnestness, as being upon the brink of deadly

Jude 23.

ruine, and upon whom the flames of the everlasting burnings seem ready to take hold: and therefore they are to be saved with fear, pulling them out of the fire. Here the danger and dreadful effects of sin are to be discoursed, and applyed

home

home to them. And 'tis to be press'd upon their thoughts, how sin through its deceitfulness will *harden the heart*; and *fear the conscience*; and deliver over unto a reprobate mind. And they are to be told, that they are even upon the borders of such a wretched condition, and ready to fall into the devils snare, to be led captive by him at his will. Thus according to the rule St. Paul gives to Titus, they are sharply to be rebuked. *ἁποτόμως ἐλέγχε*, was the rule for such to Titus. Our reproofs in this case they are to be (as Beza hints it) cutting, so as to divide between their hearts and lusts, and to cure their souls by cutting off their sin. The Authority and Majesty of the Word of Christ as Divine is here to be shewed, and therefore they are to be rebuked *μετὰ πόνου ἐπιταγῆς*, as St. Paul directs. And because this second address is more sharpe, and to be more solemn than the first, and in that it will issue to the discovery of a more broken, or otherwise refractory frame of spirit; therefore the rule of our Saviour is, *take with thee one or two more, that in the mouth of two or three witnesses, every word may be established*, Mat. 18. 16.

But thirdly, what if this second sharp and serious warning be withstood, and the offenders brow be brazed against it, what then is to be done? *Ans.* Our Saviour gives the rule *Εἰπὲ τῇ ἐκκλησίᾳ*, tell it to the Church, Mat. 18. 17. Let the Church be acquainted that there is an unruly member that will take no warning, neither be re-

claimed from his *unruliness*: that private monitions have been given, and means used, with the concurrent witness and attestation of friends and brethren for the orderly reduction of such a person, but all has proved ineffectual, and to no purpose: and therefore the way now is to try what the solemn admonition of the Church in this respect can do. He that will sleep out the friendly advice of one single brother, or more coming to him, will perhaps awake and rouse up himself under the Churches admonition. The Authority of the Church and power by Christ committed to it, will spirit with energy the admonition, and strike an awe into the offenders heart. Surely, if there be left in him any sparks of reverence towards God, regard of man, or respect to his own soul, when the Churches *warning* is given, his ear will open, his heart will break, and *godly sorrow*, which worketh repentance to salvation not to be repented of, will ensue and follow.

2 Cor. 7. 10.

4.
Ma. 48. 4.

Fourthly, But what if the Churches *warning* prove ineffectual, and the *neck* of the *unruly* through obstinacy become an *iron sinew*, what's then to be done to such contumacious persons? *Answ.* Such, as putrid gangren'd members, are to be cut off. We say

*Quis sandus est
talis atq; fugi-
endus quisquis
fuerit ab Eccle-
sia separatus.
Cypr. de Unit.
Eccles.*

— *immedicabile vulnus
Ense recidendum est.*

They

They are to be separated from the Communion of Gods people, and from the enjoyment of his Ordinances. And as not fit to be reckoned within, they are to be cast out of the Church of God; accounted unworthy the society of the Faithful. This is the Rule given by our Saviour in such a case, *Tell it (saith he) to the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man, and a Publican.* Hence the rule left by the Apostle St. Paul is, *to reject an heretick after the first and second admonition; and to withdraw from him that walketh disorderly: and to note that man that obeys not the word of Christ, and to have no company with him.* Now all this is but to warn such unruly ones, and thereby to prevent their eternal ruin. They are cast out of the Church, to shame them out of themselves; and cut off from the Communion of the Faithful, to break their fellowship with their sin: *note that man (saith the Apostle) and have no company with him, that he may be ashamed.* So that the highest of Church censures is but a *warning-sentence*, the great design whereof is to do the person good, by taking away his evil: and so to save the soul, by killing of its sin. The Apostle gives it fully in a few words, saying, that such a one is deliver'd to Satan *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus,* 1 Cor. 5. 5.

Mat 18. 17.

Tit. 3. 10.

2 Thess. 3. 6.

2 Thess. 3. 14.

Now all these are but as so many several ways of *warning* in order to the performance of that duty

duty which is incumbent on us in reference to the *unruly*. And thus I have done with the latter part, *viz.* the duty enjoined, and the manner of the performance of it.

2 Ezek. 33. 4,
8, 9.

Now for a close, in a word; My Brethren, hence we see what our duty is as touching the *warning* of the *unruly*: in the faithful discharge whereof we either save a soul from death, or leave the blood of the *wicked upon his own head*: however we *deliver our own souls*. But if there be a remissness or neglect on our parts in the due performance of what's here enjoined, the wicked man may *dye in his iniquity, but his blood will be required at our hand*. The sacrifice that the Priest was to offer under the Law was (you know) greater than that of the Kings, yea, as great as that of the whole congregation, for all their sins: to shew not only the horrible aggravation of their sins as Ministers; but the great charge that was rolled upon them in reference to the defaults of others, which by several ways might become their own. And this was
it

it made *Chrysostom* on *Heb.* 13. 17. wonder how any in that office could be saved : but that which seems impossible with man, is possible with God.

Now if there be any persons here of what Calling or Rank soever, upon whom the former charge of *unruliness* does in any wise take hold, and whose consciences bring home the guilt thereof upon themselves : Let my exhortation (I pray) be accepted with them. That they would but consider the excellency of the Churches peace and order, with the interest and welfare of the Nation ; and how much a lawless, ruleless, disorderly, selfish frame, and course is adverse to both : That what Christ has established and ordered in his Church (*viz.* *peace* and *unity*) they by such irregular practices are endeavouring to subvert and overthrow. Let such now say, *If I have done iniquity, I will do no more.* Job 34. 32. Let them shew themselves men, by subjecting all selfish humours to the dictates of that more high and noble principle of an enlightened

Rom. 1.18.

Ila. 5.20.

Pfal. 32.9.

Ila. 46.8.

lightened judgement; and no longer hold the *truth in unrighteousness*. Oh that *Zions* interest were engraven upon their hearts, and the means for the right pursuance of that interest were understood, and in their eyes. Let all such now come out of the confused night-walks of their own fancies, into the clear light and liberty of the day: and no longer *put darkness for light, and light for darkness*: and let this be freely done from a Principle of Christian ingenuity too. Hear the counsel of the *Psalmist*, *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle*. Let the freedom of an ingenuous spirit from humble Christian Principles so actuate your souls, as preventingly to suspend the execution of all coercive power. *Remember this and shew your selves men: bring it again to mind, O ye transgressors*. And besides the evil consequences of a ruleless temper as issuing to your selves; let the consideration of the great prejudices done there-

thereby to the Church, and the advantage thence given to the common adversary, either to turn Atheist, or to persist in his false opinion, be as so many spurs to quicken your thoughts to a due debate about your way. The Churches unity should be no less dear unto us than its peace and order; now *unruliness* strikes at both: and if these be disturb'd or broken, though its *verity* will still remain (for the Church of the living God is the pillar and ground of truth) yet the lustre thereof will be exceedingly sullied and defaced: and so truth comes to be a sufferer through your breach of order. Oh, that those who are unwilling to come as yet within the Churches rule, would but thoroughly consider of these things. We ought to endeavour to keep the unity of the spirit in the bond of peace: but while one is of Paul, another of Apollo, another of Cephas, what peace or order can there be expected? And if peace be once shaken, unity will not be lasting. St. *Augustin* has long since express'd his thoughts

1 Tim. 3. 15.

Ephes. 4. 3.

1 Cor. 1. 12.
and 2. 4.

Aug. de Bapt.
lib. 3. cap. 16.

concerning those, who prize not the Churches *unity*; *Non habent Dei charitatem* (saith he) *qui Ecclesie non diligunt unitatem*. Therefore in a word, as you tender the Churches peace and unity, which is exceedingly influential to your own, and the happiness of a Nation, let me prevail with you to accept the word of exhortation given: and submit your selves to the good Rule, wholesome Laws, and decent order of the Church established. For certainly next to truth of Doctrine, purity of worship, and holiness of life, there's nothing more necessary for the promotion of Gods honour, and mens salvation, for preventing all Atheistical prejudices against Religion, and departures to a common Adversary, for strengthening the interests of all both governours and governed in the Church, than the *unity* and order thereof is. Which that all good Christians may have it upon their hearts to pursue, should and ought to be the prayer of us all. Now unto him that is
able.

able to establiſh us in the faith, and to keep us from falling, and to preſent us faultleſs before the preſence of his glory with exceeding joy : to the only wiſe God our Saviour, be glory and Majeſty, dominion and power now and ever. Amen.

F I N I S.

and to
 in respect of him, willing to present us
 glory to the presence of his glory
 God: to the only wife God
 dominion be glory and Majesty
 and power now and ever. Amen.

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